re-published long after the invention of printing. Of his *Treatise on Poisons and Antidotes*—a work which was cited in the thirteenth and fourteenth centuries by writers like Henri de Mondeville and Gui de Chauliac—a modern authority states: "The book is written in so scientific and independent a spirit, with such practical advice, that one often feels in reading it that it is a modern work." * More popular still was Maimonides' *Aphorisms,* of the Latin translation of which no less than five editions appeared, for the use of European physicians, between 1489 and 1579, and which was praised by the great Mercurialis as being not inferior to the similar work of Hippocrates. As late as the close of the eighteenth century—six centuries, that is, after its original composition—it was still being quoted.

Maimonides' medical writings are in some respects astonishingly modern in tone. Modern writers stress his common sense, his rationalism, and his treatment of disease on scientific principles, rather than upon guesswork, mysticism and superstition. Even the exception which he makes to this rule shows him to have been far ahead of his time: he sanctioned faith-treatment in cases of dangerous illness on psychological grounds, *for the sake of the patient's peace of mind!* He believed in the strong curative power of nature herself, and the importance of proper diet. In an ultra-modern fashion, he stressed the superiority of prevention over cure, suggesting that the physician should be consulted

regularly in order to keep the patient in good physical condition, instead of waiting till sickness supervened. He insists on the reciprocity between the mental and bodily state, emphasising the corollary that the physician should have regard for the former no less than for the latter.

[1] *Bulletin of the History of Medicine* (Johns Hopkins University, Baltimore), iii (1935) 571.